

CHICAGO THEOLOGICAL SEMINARY

Register

CATALOGUE
NUMBER



VOLUME XXVIII
MAY 1938
NUMBER 3

THEOLOGY



THIS is that noble study which is every man's duty. . . . The works of Nature and the words of Revelation display it in characters so large and visible that those who are quite blind may in them read and see the first principles and the most necessary parts of it, and penetrate into those infinite depths filled with the treasures of wisdom and knowledge. This is that science which would truly enlarge men's minds were it studied, or permitted to be studied, everywhere, with that freedom, love of truth, and charity which it teaches; and were not made, contrary to its nature, the occasion of strife, faction or malignity and narrow impositions.—JOHN LOCKE, *The Conduct of the Understanding*.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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THE CHICAGO THEOLOGICAL SEMINARY REGISTER

CATALOGUE NUMBER

EIGHTIETH ACADEMIC YEAR
1937-1938

ANNOUNCEMENTS FOR THE SESSIONS OF
1938-1939



ALBERT W. PALMER, D.D., LL.D., *President*
5757 UNIVERSITY AVENUE
CHICAGO

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Calendar

1938

May 2 Monday	Applications for Senior Standing
May 6 Friday	Final draft of theses due
May 9-13	Oral Presentation of Theses
May 17-20	Comprehensive Examinations
May 23 Monday	Spring Retreat
May 30 Monday	Memorial Day: a holiday
June 9 Thursday	Baccalaureate Service
June 10 Friday	Commencement
June 10 Friday	Spring Quarter ends
Aug. 1-14	Pastors' Summer Institute
Aug. 27 Saturday	Tuition Scholarship Applications
Oct. 3 Monday	AUTUMN QUARTER BEGINS: REGISTRATION
Oct. 4 Tuesday	Classes meet
Nov. 24 Thursday	Thanksgiving Day: a holiday
Dec. 1 Thursday	Tuition Scholarship Applications
Dec. 21 Wednesday	Autumn Quarter ends

1939

Jan. 3 Tuesday	WINTER QUARTER BEGINS
Jan. 30-Feb. 3	Ministers' Week
Feb. 22 Wednesday	Washington's Birthday: a holiday, Interseminary Banquet
Feb. 24 Friday	Tuition Scholarship Applications
Mar. 17 Friday	Winter Quarter ends
Mar. 27 Monday	SPRING QUARTER BEGINS
Apr. 9 Sunday	Easter
May 1 Monday	Applications for Senior Standing
May 5 Friday	Final draft of theses due
May 8-12	Oral Presentation of Theses
May 16-19	Comprehensive Examinations
May 30 Tuesday	Memorial Day: a holiday
June 8 Thursday	Baccalaureate Service
June 9 Friday	Commencement
June 9 Friday	Spring Quarter ends

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DOUGLAS HORTON, D.D., Lecturer on Practical Theology.
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CHARLES CLAYTON MORRISON, PH.D., D.D., Lecturer on Problems of Contemporary Life.
VON OGDEN VOGT, A.M., D.B., L.H.D., Lecturer on Religion and Fine Arts.
-
- SHIRLEY GREENE, D.B., Research Associate in Social Ethics.
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The Faculty of the Divinity School of the University of Chicago, courses under whom are available to Seminary students, will be found listed on page 34.

General Information

EIGHTY-THREE YEARS OF HISTORY

Established in 1855 to furnish training for Christian leadership according to the highest academic standards, The Chicago Theological Seminary has been a pioneer in the introduction into the theological curriculum of features designed to meet the changing spiritual needs of succeeding generations. In earlier years it emphasized the training of leaders for foreign-speaking churches maintaining departments for this work so long as they were required. Dr. Graham Taylor was called to the chair of Christian Economics when such a professorship was practically unknown. Recent developments have been the marked advance in the provisions for practical training in the field of research in personality problems, in studies of the city and rural church, in utilizing the religious values of art and drama, literature and music, and in the supervision of the practical field work of students.

In 1915 the Seminary removed to the neighborhood of the University of Chicago, with which it is affiliated through the Divinity School of the University. Students thus enjoy the advantage of two theological faculties and of a university internationally known for its high standards and academic productiveness. (For further information see pp. 33-39.)

The Congregational Training School for Women, incorporated in 1909 to meet the increasing demand for women with professional training for religious work, was merged with the Seminary in 1926.

LOCATION AND BUILDINGS

The Seminary has a strategic location immediately adjacent to the University of Chicago and seven miles southeast of the business section of Chicago, known as the "Loop." It is one block north of the Midway Plaisance, half-way between Washington and Jackson parks, and about one mile from Lake Michigan.

The main building of the Seminary, completed in 1928, and pictured on the cover of this catalogue, embodies several units as follows: The Graham Taylor Assembly Hall, including the offices of business administration; The Henry M. Hooker Hall, with library, stack rooms, faculty offices, dormitory rooms, and Clarence Sidney Funk Cloisters adjoining; The Victor Fremont Lawson Tower; The Thorndike Hilton Memorial

Chapel; and two residence halls for men, Davis Hall and Fisk Hall—the latter including the Joseph Henry George Commons. It is located on Fifty-eighth Street between University and Woodlawn avenues. Across the street at the corner of Fifty-eighth Street and Woodlawn Avenue are the two residence halls for women—Fensham House and Woodlawn House. All mail, telegrams, and baggage should be addressed to 5757 University Avenue. Still farther east on Fifty-eighth Street is the president's residence, and, beyond that, at Fifty-eighth Street and Kimbark Avenue is Kimbark House, which contains the Co-operative Dining Club on the first floor and apartments for married students above. Adjoining Kimbark House is Montgomery House, which also has apartments for married students.

GOVERNMENT

The government of the Seminary is in accordance with the provisions of two documents, namely, the charter, which is a permanent instrument, and the constitution, which is subject to revision.

By the terms of the charter twenty-four men and their successors were "created a body politic and corporate, to be styled 'The Board of Directors of The Chicago Theological Seminary,' and by that name and style to remain and have perpetual succession, with full power to sue and be sued, plead and be impleaded, to acquire, hold and convey property, real and personal, to have and use a common seal, to alter and renew the same at pleasure, to make and alter a Constitution and By-Laws for the conducting and government of said Institution, and fully to do whatever may be necessary to carry out the object of this act of incorporation."

The charter also provides that the Directors are to be elected according to the constitution and are to hold office until their successors are appointed.

According to the constitution (including amendments to June 7, 1927), the Board of Directors calls a convention every third year "for the purpose of electing Directors, and for the purpose of transacting such other business as the interests of the Seminary may require." The next Triennial Convention will meet in 1939.

Under the authority of the charter the constitution further provides for an Executive Committee of twelve elected from the Board of Directors. The Executive Committee conducts the affairs of the corporation in the interim between the corporation's meetings.

The constitution also provides that "all matters pertaining to academic management shall be determined by the Faculty, with the approval of the Board of Directors."

The Board of Visitors is chosen, one each, by the State Conferences of

Congregational churches of the states represented at the Triennial Convention. They visit the Seminary annually and make reports to their respective Conferences concerning its condition.

REQUIREMENTS FOR ADMISSION

The charter provides that the Seminary "shall . . . furnish instruction and the means of education . . . for the Gospel Ministry and be equally open to all denominations of Christians."

The application for admission to the Seminary calls for a credential as to church membership and for two acceptable character testimonials. For admission as a regular classified student, the Seminary requires a college preparation attested by a Bachelor's degree of recognized worth. Seminary students are also admitted to membership in the University, with all its advantages, on the basis of their college credentials which are evaluated by the University Examiner at the Seminary's request.

Students and graduates from accredited seminaries are admitted to advanced standing upon presenting satisfactory certificates.

A limited number of special students may be admitted by vote of the Faculty to a year of resident work. Such students must have had a considerable portion of a college course and must show by maturity and training that they are prepared to undertake the proposed subjects.

Pre-Theological Courses. Students who expect to enter the Seminary are advised to take the following courses in college: biology, 1 course; economics, 1 course; English composition, 2 courses; English literature, 2 courses; general history, 2 courses; modern foreign language, 3 courses; philosophy, 1 course; psychology, 1 course; social psychology, 1 course; sociology, 1 course. If, on entering the Seminary, students are deficient in any of these courses the deficiency must be made up by special reading courses and examinations set by the Seminary Faculty or by courses in the University or elsewhere.

Within the first two weeks after entrance students are expected to secure a health examination through the Student Health Service of the University (see p. 33).

ROOMS AND EXPENSES

Each student registering in the Seminary pays a quarterly registration fee of \$2.00. Students who have already paid the former \$20.00 matriculation fee to the University of Chicago or the Seminary do not pay the registration fee; students who have paid only a part of the matriculation fee are required to pay the balance of that fee according to previous ar-

rangements but are exempt from the payment of the quarterly registration fee. There is no tuition fee, but a library and incidental fee of \$25.00 per quarter is charged each student. Diploma fee, on graduation, is \$10.00.

For those living in the men's residence halls, the care of room (including daily service, bedding, furniture, heat, and light) amounts to \$35.00 per quarter (\$50.00 per quarter for all non-Seminary students). A few double rooms are available at a quarterly charge of \$26.25 to each student.

Other expenses vary according to the individual standards of living. Meals may be secured at the University of Chicago Commons (cafeteria), or at near-by restaurants. Seminary students also conduct a co-operative dining club in Kimbark House, by which means they secure board at an approximate cost of thirty minutes a day labor plus fifty cents a day cash from each member.

Woodlawn Co-operative Dining Club in Woodlawn House, operating on the Rochdale plan, is open to both men and women and provides board, without any labor contributions, at as much under \$5.00 a week as possible.

Room and incidental fees are payable quarterly, in advance, at the time of registration. Failure to pay fees promptly leads to financial penalties and may also result in the refusal of admission to classes. Fees may not be charged against stipends or scholarships but must be paid as a separate transaction.

After the fifth day of the quarter, to secure membership in the Seminary, the consent of the Director of Studies and the payment of a fee of \$5.00 for late registration will be required.

STUDENT EXPENSES

(An estimate based on costs in 1937-38)

	Minimum without Board	Per Quarter	Three Quarters
Registration fee.....		\$ 2.00	\$ 6.00
Library and incidental fee.....		25.00	75.00
Care of room, light, and heat.....		35.00	105.00
Laundry and pressing.....		20.00	60.00
Incidentals, carfare, recreation.....		25.00	75.00
		\$107.00	\$321.00
Expense for board if in Kimbark Co-operative.....		45.00	135.00
		\$152.00	\$456.00
Minimum total.....			
Cost of alternative board if in Woodlawn Co-operative.....		60.00	180.00
		\$167.00	\$501.00
Alternative total.....			

STUDENT FIELD WORK AND OPPORTUNITIES FOR SELF-HELP

The Seminary Faculty includes a Director of Student Field Work. Opportunities for supervised field work under his counsel and guidance are as follows:

Field-work assignments.—Through its relationship with the churches, neighborhood houses, and settlements of the city, the Seminary is able to offer to a limited number of qualified students who maintain certain scholarship standards the opportunity to work as group leaders and counselors in both Sunday and week-day activities under the joint supervision of the Seminary and the respective institutions. An Annual Field-Work Stipend of \$225 for the academic year, which is paid in nine monthly instalments of \$25 beginning October 15, is paid each student who is selected to work on this basis. These appointments are open, during their first year of residence only, to candidates for degrees who carry a full course and maintain a satisfactory scholarship record. Special students may receive such assignments only provisionally and by special vote of the Committee on Student Relations and Scholarships. All who receive such field-work assignments are members of the "Field-Work Course" (P.T. S311) which provides opportunity for report and discussion of situations met on the field.

Part-time positions.—The Chicago Congregational Union and the Seminary co-operate with certain churches in Chicago in the support of a limited number of students as pastors' assistants, directors of religious education, directors of work with boys and girls in neighborhood houses, and other forms of leadership. These positions carry a much larger measure of responsibility than ordinary field-work assignments and are open only to properly qualified students whose scholarship record is satisfactory and whose experience has been such as to prepare them for more exacting supervisory duties. These positions pay \$65 a month and normally are open to students during their second and third years of residence in the Seminary.

Student pastorates are available in a limited number. Since class sessions ordinarily are held only on Tuesday, Wednesday, Thursday, and Friday each week, students may spend the week-end on their fields even though at considerable distance from Chicago. Such field work may be registered for supervision from the Seminary. These rural and town pastorates are open only to mature students of ability and experience.

Research assistantships under the Department of Research and Survey of the Chicago Congregational Union, in co-operation with the Seminary's

Department of Social Ethics, are available to especially trained persons who are qualified as advanced students.

Other forms of work may sometimes be obtained, such as service in the University dining-halls, clerical work, desk duty in offices, and library assistantships. The settlements, neighborhood houses, and institutional church centers occasionally find places for experienced workers.

The University's Bureau of Vocational Guidance and Placement maintains a part-time employment service available to our students.

Summer service as pastors, assistants, or vacation-school directors can be secured by a limited number of students through the Congregational Church Extension Boards or the State Conferences. Other specialized forms of summer employment include positions as camp counselors, directors of recreation, and assistants in hospitals.

SCHOLARSHIPS AND FELLOWSHIPS

Six Entrance Scholarships, of \$500 each for the academic year, may be awarded to entering students of high scholarly attainments, nominated by their college presidents from the Senior class each year or from the preceding Senior class. Preference is given to students from Congregational colleges or to Congregational students from other colleges and universities.

Four Junior Fellowships, of \$500 each, may be awarded each year to students of outstanding scholarship and ability in the second- and third-year classes. Recipients of these junior fellowships will be assigned to various departments for special work. They are not to engage in outside activities for financial remuneration. These fellowships are entitled the Isbell, Newmann, Patton, and Davis junior fellowships.

The Mary B. Hibbard Curtis Research Scholarship of \$500 may be awarded to a student undertaking some definite research project.

Rural and Missionary Scholarships, paying \$55 a quarter, are awarded to a limited number of pastors of small churches to enable them to attend the Seminary.

An Hawaiian Scholarship of \$300 is occasionally awarded to a properly qualified student from the Hawaiian Islands.

Two Foreign Scholarships of \$500 each may be awarded to properly qualified students from other lands, ordinarily nominated by the American Board of Commissioners of Foreign Missions. [Not available in 1938-39.]

A Foreign Exchange Scholarship of \$500 may be used to support an exchange student from some foreign land. [Not available in 1938-39.]

One Foreign Missionary Fellowship may be awarded each year to some missionary home on furlough and nominated by the American Board.

The Ford and Blatchford Fellowships may be awarded in alternate years to the most distinguished member of each graduating class who has studied three years in the Seminary. These pay \$1,000 a year for one or two years and thus provide for graduate study, normally and preferably abroad.

The Lucretia Ambrose Walker Prize of \$50, for the best essay on a topic set by the Department of Christian Theology.

LOANS

The Congregational Education Society lends money to approved students preparing for the Congregational ministry on an extended term repayment agreement. Temporary emergency loans on a strictly business basis, with a signed note and definite repayment date, may be made for small amounts by the Seminary, but only to meet very critical need.

RESPONSIBILITIES OF AIDED STUDENTS

Holders of scholarships are expected to serve as student aids and ushers on formal Seminary occasions and to set a high standard of study and intellectual endeavor.

It is also assumed that all who receive financial aid from the Seminary, either directly or indirectly, will recognize certain basic obligations as implicit in such a relationship. It goes without saying that among these, of course, are a personal life of the highest Christian character, and a purpose to pass on any benefits received by gracious and unselfish service to others. Conscientious scholarship, loyal co-operation in the active life of the Seminary, attendance at its stated gatherings, and a constant effort to promote its *esprit de corps* are also ways in which an appreciative spirit will find expression.

THE EDUCATION OF WOMEN FOR CHRISTIAN SERVICE

Women are admitted to the Seminary upon the same terms as men and have equal opportunities in student field work and in becoming candidates for scholarships. The Seminary trains them for religious leadership as directors or teachers of religious education, church assistants, instructors in week-day religious education, missionaries, or social service workers.

The course of study for each student is worked out in the light of previous preparation and credits sought. The range of courses is wide, including religious education, parish work, church administration, social ethics, worship, music, personnel work, drama, and survey courses in Bible, church history, and missions. Detailed descriptions of courses are given

on later pages of this catalogue. Subjects not listed but needed for church work, such as stenography, may be secured outside the Seminary.

For the two-year professional sequence leading to the Seminary's Master of Arts degree see pages 17-18.

HAMMOND AND UNIVERSITY LIBRARIES

Hammond Library comprises 41,600 books and magazines, and 7,200 pamphlets. The library unit consists of the reading-room and three levels of stacks immediately below it. The stack rooms are provided with twenty individual compartments for the use of students and the Faculty.

It is the special aim of Hammond Library to become the central repository for historical source materials relating to Congregationalism in the Middle West. Its most valuable collection, comprising 70,000 original letters, is the archive of the Congregational Home Missionary Society; as source materials for the history of American Christianity these letters rank among the most important in the country.

Besides the service offered by Hammond Library, the Seminary students possess equal rights with the University students in regard to the use of the University libraries, including the research and other privileges. The library of the Divinity School possesses 77,000 books. Thus, the combined collections of Hammond and the Divinity libraries offer most ample facilities for general theological study as well as for specialized research work.

Besides these distinctly theological libraries, the General Library and all other departmental libraries of the University are open to the Seminary students. At the present time, the University libraries contain 1,200,000 bound and catalogued volumes.

THE ALDEN-TUTHILL LECTURESHIP

This foundation provides each year for a series of lectures upon the subject of religion on some frontier of modern life. In 1938 the lecturer was Dean Willard L. Sperry of Harvard Divinity School. His subject was "The Public Prayers of the Church." Earlier lecturers on this foundation were Dr. Arthur E. Morgan on "Business and Government," Professor William E. Hocking on "Foreign Missions," the Honorable Henry A. Wallace on "Religion and Agriculture," Dr. Richard C. Cabot on "The Minister, the Doctor, and the Patient," and Professor Richard Niebuhr on "The Kingdom of God in America."

THE INTERSEMINARY MOVEMENT

"The Theological Student and the Ecumenical Movement" was the theme of the Fourteenth Annual Chicago Interseminary Conference.

Meetings were held at four seminaries with eight different schools actively represented. A five-point program for the year 1938-39 includes the exchange of student and faculty speakers, two Interseminary retreats for fellowship and study, the publication of a small Interseminary paper, co-operation with the Chicago Church Federation, and seminars on various ecumenical problems to be suggested by the Universal Christian Council.

STUDENT ACTIVITIES

Physical development, fellowship, discussion, artistic expression, and spiritual devotion all find a place in Seminary life.

Students participate in the University intramural athletic program and in the Interseminary League in touch football, basketball, handball, baseball, track, tennis, table tennis, swimming, wrestling, and boxing.

"Kaffeeeklatsch" every Tuesday evening provides opportunity for discussion. Wednesday afternoon teas, Thursday Fellowship, formal and informal parties at least once a month maintain a social balance to the strenuous curriculum.

The Seminary, University, and city are rich in musical, dramatic, and other cultural opportunities. Students may take part in the productions of the Seminary Players, participate in radio programs, and receive training in musical appreciation and choral technique in the Department of Music.

The camaraderie of dormitory life offers every possible advantage for discussion groups and the informal consideration of student problems. Kimbark Co-operative and Woodlawn Co-operative give practical experience with the co-operative technique as a tool for religious leaders. The student council, elected each quarter, offers opportunity for the exercise of executive ability in student affairs.

Bond Chapel Worship Services twice a week, conducted by faculty members, students, and visiting leaders; the Seminary Vesper Service each Wednesday afternoon; and the matin period before classes in the Thorndike Hilton Chapel—all these help to train students in conducting religious services and provide welcome periods of meditation and spiritual refreshment.

REQUIREMENTS FOR DEGREES

The Seminary grants its degrees to regular students who complete the full course and maintain an honorable character throughout (see p. 9 for requirements for admission).

All students, upon entering or soon thereafter, are required to take two tests: (1) English vocabulary, reading, and placement test. (Those who do not pass this test will be required to make up the deficiency.) (2) A

preliminary speaking and reading test. On the basis of this test students will be assigned to that course in speech best adapted to make them more effective speakers and readers.

Students from other theological schools may be given advanced credit, based upon the standing of the school and the character of the credits. However, all candidates for the Seminary's degrees must do regular work (three courses a quarter) in residence during not less than three quarters and must satisfy the requirements of the Seminary for the particular degree sought.

A. THE BACHELOR OF DIVINITY DEGREE

The regular course includes (1) thirty units of credit (the thesis is counted as one of these credits); (2) such practical field work as any particular course may require; (3) the preparation of a graduation thesis, together with an oral presentation of the thesis to the Faculty; (4) a comprehensive examination designed to test: (a) the student's capacity to bring to the solution of the problems of the minister all his resources of knowledge and skill; (b) his mastery of the material and methodology in each of the following fields:

The Bible

Social Ethics

Church History

Parish Ministry and Religious Education

Theology

Religion and the Arts

Each of these subjects has an important contribution to make to a well-balanced professional preparation. The churches look to their leaders for guidance in all of them. Every student should plan his course accordingly.

No student will be admitted to candidacy for the degree of Bachelor of Divinity until he has established his Senior standing. Senior standing is voted by the Faculty to such students as give evidence of academic ability and personal qualifications for religious leadership and who have fulfilled the following requirements: (1) made up deficiencies in college courses (see p. 9); (2) passed the English test (see p. 9); (3) consulted with the Director of Studies about vocational and curricular plans, and (4) passed a final test in speaking and reading. Application for Senior standing should be made in writing during the quarter prior to the student's last three quarters of study.

On receiving Senior standing, the student will be put in the care of a member of the Faculty in whose field he intends to place the major emphasis of his course and under whose direction he will write his graduation thesis.

The graduation thesis must be prepared under the direction of an instructor in the chosen department upon a subject approved not less than two quarters preceding graduation. After its acceptance in final form by

the professor under whose direction it is written, an abstract must be made and the thesis presented orally to the Faculty five weeks before graduation. Two bound copies of the thesis, typewritten or printed, must be furnished the Seminary before graduation.

The comprehensive examination is given in the fourth week before the end of the Autumn and Spring quarters. Only students completing residence requirements previous to or in the quarter following the one in which the comprehensive examination is given may take the examination.

The regular course is usually distributed over three years, but by study during Summer quarters the time may be shortened to two and a quarter calendar years.

Regular classroom work equals at least three fifty-minute periods a day for four days a week. Each period continued throughout a quarter of approximately twelve weeks constitutes a course, which is the unit of credit. As a rule, not more than three and a fraction courses may be taken in any one quarter for credit.

Students wishing to receive credit for incomplete courses must make up the deficient work by the end of their next quarter in residence, or, if out of residence, within eighteen months after the quarter in which the Incomplete was received.

Students who have done their work for two years or more in the Seminary and whose standing throughout the course is of unusual excellence are awarded the degree "with honor," "with high honor," or "with highest honor."

B. THE MASTER OF ARTS DEGREE

The Seminary has recently established three professional courses leading to its own Master of Arts degree. (This degree is not to be confused with the Master of Arts degree granted by the University of Chicago; see p. 33.) These three sequences are as follows:

Religion and the Arts, designed to provide special preparation for those who as pastors or assistants or in some other capacity will have the direction of cultural and leisure-time activities in a modern parish.

Church Social Work, designed to provide special preparation for those who expect to become church social workers.

Religious Education, designed to provide special preparation for those who expect to have the direction of religious education in a modern parish. (Not given in 1938-39).

Each of these sequences requires the following:

1. The degree of Bachelor of Arts from an accredited college, or an equivalent degree. Deficiencies in general cultural undergraduate courses, or in foundational studies which they presuppose, may be met

by completing the necessary courses in the University of Chicago, or other accredited colleges or universities, or by passing examinations.

2. A total of sixteen courses as follows:

- a) Eight foundational courses, selected after conference with the Director of Studies and chosen from the following departments (excepting the department in which the student specializes): Old Testament, New Testament, Church History, Christian, Theology, Social Ethics, Preaching and Parish Ministry, Religious Education, Religion and the Arts, Speech.
- b) Four specialized courses in the field of the student's specialization, i.e., in Church Social Work, Religion and the Arts, or Religious Education.
- c) Three elective courses either in the Seminary or the University in cognate fields.
- d) One course in supervised field work.

3. Application for candidacy must be filed with the Director of Studies in the quarter prior to that in which the degree is to be conferred. Before this application can be filed, the student's choice of a field of interest, of a thesis subject, and of proposed specialized and elective courses must have been approved by the student's adviser.

4. A satisfactory thesis, on an approved subject, written under the direction of the adviser in the field chosen, and presented to the Faculty in an oral interpretation. The subject must be approved by the adviser at least four months before the degree is conferred, and two typewritten bound copies furnished the Seminary before graduation.

5. A final comprehensive examination.

6. Courses from other graduate institutions may be presented for credit provided they are approved by the Director of Studies, but at least nine of the sixteen courses must have been taken in the Seminary.

Students may not take a Master of Arts degree and a Bachelor of Divinity degree in the same field.

It is theoretically possible for a student to secure both these degrees in nine quarters of residence; but it is not advisable to do so, partly because of the extra work involved in a second thesis and partly because the exigencies of a time schedule often interfere with the possibility of selecting the courses appropriate for the foregoing degrees within the nine quarters. Students therefore may expect, and are advised, to spend at least ten quarters in residence if they desire to take both degrees.

Courses of Instruction

A NOTE TO STUDENTS ON THE SELECTION OF COURSES

Every student for the ministry should select his courses so that by the time he graduates he will have an understanding of:

1. *The spiritual experience of the past* as recorded in the Bible and elsewhere and interpreted in the thought of the great theologians and philosophers.
2. *The needs of human beings today*, individual and social, as revealed by the social sciences.
3. *The arts and skills of bringing the spiritual experience of the past and the resources of a living Christian faith to the individual and social needs of people today.*

This Seminary is continually striving to adapt its curriculum to provide such an understanding. It has pioneered in the introduction of new features to meet the needs of succeeding generations. Hebrew and Greek have been made elective. Courses in Social Ethics, Psychology, Mental Health, Religious Education, Biography, Literature, Drama, and Music have been added to the traditional disciplines in Bible, Theology, Church History, and Homiletics; and these disciplines themselves have been re-oriented in the light of contemporary needs.

Instead of a prescribed curriculum, each student is expected to work out his own curriculum (in consultation with the Director of Studies), including such courses as are essential to his professional training. Of the twenty-nine necessary courses for the B.D. degree, the required courses are: Bible, four; public speaking, one; supervised field work, one; and P.T. S328, a half-course on "Practical Problems of the Minister."

The biblical requirement includes the New Testament course on "The Religion of Jesus" (N.T. S300) and one other introductory course in the New Testament (N.T. S302 or S304); two introductory courses in the Old Testament (O.H. 307, 308, or 309). For one of the latter may be substituted courses on the use and appreciation of the Bible offered by the Department of Practical Theology (P.T. S301 or S352).

Supervised field work is related to the type of activity for which the student is fitting himself and may be taken as the situation warrants.

Twenty-two and one-half courses are open to the free election of the student, in consultation with the Director of Studies. Approximately

three hundred courses of study are listed in the following pages. Unlisted courses in various departments of the University may be drawn upon in curriculum construction for the individual student.

During his third quarter in residence each student shall review his decision to enter upon Christian service; he shall also present to the Director of Studies a tentative curriculum for the rest of his course covering the various fields of theological instruction.

It is desirable for students so to plan their work that they will have, during the last quarter, only two or two and one-half courses, in order to free their time for theses and comprehensive examinations.

Courses meet daily, Tuesday to Friday, during the twelve weeks of a quarter. A half-course meets for two hours a week during a quarter. Three courses or three courses and a fraction usually constitute full work for a quarter. Courses having "S" prefixed to the number are given by Seminary instructors; others are given by instructors who are members of both the Seminary and the Divinity School faculties, or by instructors in the University.

Students register at the opening of each quarter with the Registrar of the Seminary for all courses taken, whether in the Seminary or University. No payment of fees for University courses is necessary if students meet the academic standards set by the University. A student is allowed to register as visitor in one course only.

The following courses are scheduled for the year 1938-39 (Autumn, Winter, and Spring quarters. The Seminary offers no instruction during the Summer of 1938).

For the courses offered by the Divinity School see pages 35-39.

NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE

The entering student will naturally begin his work in the New Testament with a course on "The Religion of Jesus" (S300) offered every year in the Autumn Quarter. This may be followed in the Winter Quarter by an introduction to the Letters of Paul and other early Christian writings (S302). In a third course (S304) the student may review the other religions of the Empire and learn the fascinating story of how the Christian gospel met them on their own ground.

Students who wish to specialize in New Testament for the B.D. degree are advised after taking these three introductory courses to select three or more additional courses which shall include one upon the Life of Jesus, one upon the Religion of Paul, and one upon the Gospel of John. Students

may obtain the degree of A.M. in New Testament given by the University of Chicago. The requisite courses and other requirements may be determined in consultation with the University chairman of the Department.

The New Testament Club of the University and Seminary holds meetings once in three weeks for the review of current literature and the discussion of subjects connected with New Testament study.

I. Introductory Courses

N.T. S300. The Religion of Jesus.—The relation of Jesus to Judaism; his ideal of personal character; his prayer life; teaching about the Kingdom of God; the inner dynamic of his religion. Autumn, ROBINSON.

N.T. S302. The Literature of the New Testament.—Occasion, purpose, and content of each book of the New Testament, with special emphasis upon Paul's letters in relation to his career and upon the Synoptic Gospels in relation to one another and to their sources. Winter, ROBINSON.

N.T. S304. Growth of Early Christianity.—Judaism in the time of Jesus, early Jewish Christianity, the religions of the Roman Empire, the message of Paul, and the Gospel of John in the light of contemporary ideas. Spring, ROBINSON.

II. History and Teaching

N.T. S310. Problems in the Life of Jesus.—The birth of Jesus, his baptism, temptation, messiahship, miracles, crucifixion, resurrection, and second coming. Research. Winter, ROBINSON.

N.T. S312. Life of Paul.—Paul's personal greatness; Jewish career; Christian experience; universal message; permanent influence. ROBINSON.

N.T. S313. The Life and Religion of Paul.—Paul's character as a man; Jewish religious ideals; Hellenistic influences; significance of his conversion; his Christian message in relation to Greek popular philosophies and religions; the social import of his teaching. Autumn, ROBINSON.

N.T. S316. Contribution of the Papyri.—History of their discovery and publication; lines along which they have influenced New Testament interpretation; reading of selected texts. ROBINSON.

III. Interpretation

N.T. S356. The Gospel of Luke.—Interpretation; comparison of accounts; teachings of the parables; general view of Jesus' ministry and mission. ROBINSON.

N.T. S358. The Gospel of John.—Essential characteristics; author and purpose; Johannine conception of Jesus; interpretation of chapters of the Gospel in the light of the Ephesian situation and the religious language and ideas of the time. Spring, ROBINSON.

OLD TESTAMENT

The Seminary and the Divinity School both make use of the Department of Oriental Languages and Literatures of the University of Chicago for instruction in the Old Testament. Three introductory courses (O.H. 307, O.H. 308, and O.H. 309) will give the student an understanding of contemporary interpretations of the Old Testament. At least one of them is required for the B.D. degree (see p. 18). They may be supplemented

by courses designed to facilitate the use of the Bible in preaching and teaching, e.g., P.T. S301, S352.

The courses offered by Professor Graham and Professor Irwin, though not prefixed with the letter "S," count as Seminary courses and may be taken without regard to the two-and-one rule.

In addition to the introductory courses in the Old Testament, the Department offers for specialized study a wealth of courses in the language, literature, and culture of the ancient Near Orient, including Akkadian, Arabic, Aramaic, Egyptian, Hebrew, Hittite, Islam, Syriac, and Sumerian.

I. Introductory Courses

O.H. 307. **Old Testament History I.**—The beginnings of Old Testament literature and history. Autumn, GRAHAM.

O.H. 308. **Old Testament History II.**—History and prophecy. Winter, GRAHAM.

O.H. 309. **Old Testament History III.**—History and Judaism. Spring, IRWIN.

II. Hebrew and Old Testament

O.T. 301. **Hebrew Language I.**—Autumn, BOWMAN.

O.T. 302. **Hebrew Language II.**—Winter, IRWIN.

O.T. 303. **Hebrew Language III.**—Spring, BOWMAN.

O.T. 313. **The Religion of the Hebrews III.**—Under the Babylonian, Persian, and Greek empires. Prerequisite: O.T. 309. Autumn, GRAHAM.

O.T. 331. **Introduction to Textual Criticism.**—Autumn, IRWIN.

O.T. 332. **Introduction to the Pre-Exilic Literature.**—Spring, IRWIN.

O.T. 415. **Research in Special Introduction.**—Autumn, IRWIN.

O.T. 428. **Poetic and Didactic Literature II.**—Job. Autumn, IRWIN.

O.T. 429. **Poetic and Didactic Literature III.**—Proverbs, Lamentations, Ecclesiastes, and Canticles. Winter, IRWIN.

O.T. 430. **The Ras Shamra Inscriptions.**—Prerequisite: 1 year Hebrew. Winter, GRAHAM.

III. Oriental History

O.H. 410. **Research in Problems in Hebrew History.**—Winter, GRAHAM.

IV. Other Oriental Languages

Aramaic 301. **Aramaic I.**—Autumn, BOWMAN.

Syriac 301. **Elementary Syriac.**—Summer, Autumn, SAUER.

Syriac 302. **Intermediate Syriac.**—Winter, SAUER.

Syriac 303. **Bar Hebraeus.**—Spring, SAUER.

CHURCH HISTORY

The combined resources of the Seminary and the University in the field of Church History make possible the offering of a great variety of courses. *First*, general courses intend to give the student a view of the development of the church from the beginnings to the present day. Some of these



Photo by Eduard Ouellette, 1938

The Clarence S. Dinkelspiel Cloisters





Points to the Main Building of the Chicago Theological Seminary



The Seminary Players in a Scene from "The Doctor Decides"



Mealttime at the Kimbark Co-operative

courses are surveys of special phases of the life of the church throughout its history. *Second*, special courses covering more limited chronological fields or devoted to the study of particular movements or particular countries. Students who desire to specialize in Church History have an opportunity to study the general and special problems of the various historical types of Christianity in its expansion to all parts of the world since the days of the Roman Empire.

Students who are preparing for the pastorate are advised to take courses S301, S302, S303, S304. Candidates for the D.B. degree in Church History are required to take, in addition to the foregoing courses, S303, and 309 or S360, and at least one other course of their own choice, preferably S334 or S340.

I. General Church History

C.H. S301. History of Ancient Christianity.—A survey of the beginnings of Christianity, the formation of Roman Catholicism in both East and West, and its history until Gregory the Great (604). Autumn, SPINKA.

C.H. S302. History of Medieval Christianity.—The Christianization of the European nations under the influence of the papacy and Roman Catholic institutionalism, the development of medieval monasticism, the conflict between church and state, the evolution of scholasticism, the breakup of medieval Christian civilization during the Renaissance (604-1500). Winter, PAUCK.

C. H. S303. History of the Reformation and Counter-Reformation (1500-1689).—Spring, PAUCK.

C.H. S304. History of Christianity in Modern Times (1689-1937).—PAUCK.

C.H. S309. History of Christian Social Ethics.—PAUCK.

C.H. S334. History of Christian Doctrine to the Reformation.—Autumn, PAUCK.

C.H. S338. Great Christian Leaders.—A survey of the history of Christendom under a biographical aspect. The life and work of great Christian personalities seen as dramatizations of the culminating periods of Christian history. Autumn, PAUCK.

C.H. S348. Contemporary Christian churches.—A study of ecclesiastical groups in the light of their historical nature. PAUCK.

II. History of Western Christianity

C.H. S305. History of Christianity in the Twentieth Century. A study of Christian movements throughout the world during the pre-war and post-war periods. Spring, PAUCK.

C.H. S306. The Historical Significance of Schleiermacher's Theology.—PAUCK.

C.H. S337. The Theology of the Reformers.—A historical and systematic analysis of the theological thought of Luther, Zwingli, Calvin, Protestant sectaries, mystics, and humanists. PAUCK.

C.H. S440. Luther.—Luther and the German Reformation. PAUCK.

C.H. S442. Calvin.—A seminar on Calvin's religion. Winter, PAUCK.

C.H. S443. Erasmus and Humanism.—A seminar. PAUCK.

C.H. S360. Congregationalism in American Culture.—A survey of American religious history as seen in relation to cultural development, with special emphasis upon the Congregational role and contribution. SPINKA.

III. History of Eastern Christianity

C.H. S340. Great Leaders of Eastern Christendom.—Deals with all major national groups of the Eastern Orthodox churches, and includes such characters as Origen, Athanasius, Basil, Chrysostom, Ephraim, John of Damascus, Patriarch Photius, Cyril and Methodius, St. Sava, V. S. Solovev, and others. SPINKA.

C.H. S351. History of Thought in the Eastern Orthodox Churches.—A survey of the development of Christian thought in Eastern Christendom, from Clement of Alexandria to the present. Byzantine and Greek theologians; the Russian religious thinkers, including men like Tolstoy, Dostoyevsky, Khomyakov, Solovev, and Berdy-aev. Spring, SPINKA.

C.H. S358. History of the Church of Russia.—SPINKA.

C.H. S359. Russian Christianity under the Soviet Regime.—The cultural background of the Russian Revolution; the gradual disintegration of the Russian Orthodox church; the anti-religious activities of the Communist party and the Russian government. SPINKA.

IV. History of Religions and Missions

C.H. S370. History of Non-Christian Religions.—Origin of religion and its development into the great living religions of mankind, with emphasis upon the modern situation. SPINKA.

C.H. S380. The Problem of Modern Missions.—A historical survey of modern missions, leading up to the consideration of the modern problems raised by the "Re-thinking Missions" survey, with special reference to the work of the American Board of Commissioners for Foreign Missions. Winter, SPINKA.

CHRISTIAN THEOLOGY

The aim of the courses in Christian Theology is to acquaint the student with the chief problems and interpretations of Christianity and to help him formulate his own faith in the light of contemporary culture. So varied is the subject matter that the courses are grouped as follows:

I. The method of theological thinking and the formulation of the convictions which are the basis of Christian living, preaching, and teaching.

II. The history of Christian thought.

III. The relation of Christian doctrine to contemporary movements of ethical and philosophical thought.

IV. The philosophy and psychology of religion.

V. The comparison of religions.

Course S300 constitutes a brief introduction to the study of the field. In addition to the courses listed below, many others may be selected from the offerings in Social Ethics and in the Department of Philosophy of the University, as well as in the Divinity School.

Students who wish to major in Theology for the B.D. degree are required to select, in addition to S300, two courses in the first group (S301-S307) and three from the other fields of theological interest.

The degrees of M.A. and Ph.D. in Christian Theology are given by the Divinity School in accordance with the regulations of the University.

I

C.T. S300. Introduction to Christian Theology.—What is theology? The contemporary issues in the light of the history of Christian thought. The central convictions about God, Jesus, human nature, and salvation. Autumn, McGIFFERT.

C.T. S301. The Christian Interpretation of Human Nature.—Historical and constructive account of man's origin, destiny, needs, personality, freedom, sin, relation to nature and to society. McGIFFERT.

C.T. S302. The God of the Christian.—The historical background of the contemporary tensions in Christian thinking will serve as a basis for formulating a constructive statement regarding character of God, the relation of God to nature and to human beings, the Kingdom of God, revelation, prayer, etc. Winter, McGIFFERT.

C.T. S303. The Christian Life.—Its development; aids, and hindrances thereto: Bible, sacraments, church, worship; the missionary enterprise; ethical standards and incentives. Spring, McGIFFERT.

C.T. S305. The Christian Conception of Salvation.—Historical and constructive. McGIFFERT.

C.T. S306. The Significance of Jesus.—Christology of the past and for the present. McGIFFERT.

C.T. S307. The Future Life.—The Christian eschatology, personal and social. McGIFFERT.

C.T. S332. Prayer.—McGIFFERT.

C.T. S419. Experience and Theology.—The interpretation of the experience of individuals in trouble from the standpoint of the theologian. Large use will be made of biographical, autobiographical, and other case material. Joint research course. Consent of instructors required. McGIFFERT, BOISEN.

II

C.T. S317. Development of American Religious Thought.—Autumn, McGIFFERT.

C.T. S416. Seminar in American Religious Thought.—Spring, McGIFFERT.

C.T. S417. Jonathan Edwards and His Successors.—Research course. McGIFFERT.

C.H. S334. The History of Christian Doctrine.—PAUCK.

For other courses in the history of Christian thought see the offerings in Church History by the Seminary and the Divinity School.

III

C.T. S336. Contemporary Theological Trends.—Anglo-Catholicism, Buchmanism. Neo-Calvinism, ecumenism, the new scholasticism, spiritualism, etc. Winter, McGIFFERT.

IV

Courses in the Philosophy of Religion are given by professors in the Divinity School. See page 37.

V

Courses in the Comparison of Religions are listed on page 37.

SOCIAL ETHICS

Christianity as a social force is always in touch with the social order. It comes in conflict with the social order in its ethical codes. The church

as an institution is molded and shaped by the social forces which are abroad in society. Individual Christians meet the crises of their lives in the conflicts of the social order. In the courses planned in the Department of Social Ethics, an attempt is made to recognize and evaluate these social contacts of Christianity. Great emphasis is laid on the study of the actual situations and in the report of these situations to the class by the case method. Because of the close alliance existing between this department and the economics and sociological departments of the University, ample opportunity is given to the student to pursue studies not covered in the curriculum of the Seminary.

Courses given by Professor Holt, though not prefixed with the letter "S," are Seminary courses and may be taken without regard to the two-and-one rule.

C.T. 341. Introduction to Christian Ethics.—The basis, the function, and the contemporary task of Christian ethics; relation of ethics to theology; the nature of mores and their institutionalization; conditions demanding a reorientation of ethical thought in contemporary society; the church as an agency of individual and social moral control as illustrated by some concrete cases. Spring, HOLT.

C.T. 342. The Historic Church and the Social Order.—A study of social action and theory of the Christian church as it has confronted the succeeding social orders from its earliest period to the present. HOLT.

C.T. 343. The Development of the Social Consciousness of the American Church.—The social attitude of the American Protestant churches during the Colonial period, the settlement of the prairies of the West, and the modern industrial period. HOLT.

C.T. S344. The Urban Community.—The nature of urban communities with special reference to their influences upon religious practices and institutions. Autumn, KINCHELOE.

C.T. 346. Urbanization and Rural-Urban Conflict.—The conflict between urban and rural life, and its significance for the church. Autumn, HOLT, GREENE.

C.T. 347. Church, Community, and State.—HOLT.

C.T. 348. Christianity and Modern Vocational Ethics.—An inductive study of the developing ethical codes of modern social groups. HOLT.

C.T. S349. Community and Institutional Analysis.—Methods of social investigation. KINCHELOE.

C.T. S351. Types of Economic Organization.—A critical and historical examination of various proposed and actual forms of economic organization including the utopias, Marxian socialism, collectivism, syndicalism, single-tax, consumers' co-operation, communism, fascism, and capitalism, with special reference to their implications for religion and ethics. DOUGLAS.

C.T. S352. Current Economic Problems.—A consideration of such questions as the living wage; protective legislation for children, women, and men; control of production, banking, and credit proposals, etc., from the standpoint of social ethics. Spring, DOUGLAS.

C.T. 354. History and Philosophy of Philanthropy in America.—A historical survey of the relation of religion and philanthropy in the United States.

C.T. 357. The Church and the Family.—A historical survey and a description of the types of families in America. HOLT.

C.T. S358. Sociology of Religion.—Distribution of religious groups; relation of social unrest to rise of new movements; characteristics of the religious institution; social control exercised by religious groups. Winter, KINCHELOE.

C.T. S359. Social Disorganization and Personal Morale.—A sociological study of social disorganization and the relationship of personal morale to family, group, and community. Spring, KINCHELOE.

C.T. 446. Research in Urban Religious Life I.—Methods of studying problems in urban religious development. Prerequisite: Consent of instructor. Autumn, HOLT, KINCHELOE.

C.T. 447. Research in Urban Religious Life II.—Unusual problems developing in urban communities. Prerequisite: Consent of instructor. Winter, HOLT, KINCHELOE.

C.T. 448. Research in Urban Religious Life III.—This course is open to students engaged in urban research. Prerequisite: Consent of instructor. Spring, HOLT, KINCHELOE.

PRACTICAL THEOLOGY

The subdivisions of the Department of Practical Theology are made in accordance with the increasing demand of the church and society for varied types of Christian ministry. Preaching and parish ministry represent the established order of church work for many generations past. They still hold the center of interest, and the modern demand upon the minister in these particulars is exacting. The courses outlined aim to meet the need in a fundamental way.

Mental hygiene, in its bearing upon pastoral care, is an important addition to the field of the parish ministry.

Religious education courses seek not only to train qualified young men and women to be directors of religious education with professional standards equivalent to those expected in secular education but also to equip the pastor to deal sympathetically and understandingly with youth, and to be the informed and stimulating guide of his church school and young people's program.

Social service through the church and its allied institutions is also a growing field of vocational interest provided for by courses both in this department and in the Department of Social Ethics and in the School of Social Service Administration in the University.

Today, as never before, it is being recognized that one of the greatest sources of power and inspiration for the preacher is to be found in literature—drama, biography, essay, novel, poetry. To tap this reservoir of power, diversified courses are being offered in the Seminary. Music and the fine arts are also coming into their own in the training of the modern minister. The Seminary has responded to this need by offering courses in music and architecture.

Certain courses in this department may be used toward the degree of A.M. granted by the University, subject to the regulations pertaining to that degree.

I. Preaching and Parish Ministry

P.T. S201. The Business Administration of the Church.—Church finance, publicity, office management, correspondence, filing, conventions, care of property, and the general business organization of the church. $\frac{1}{2}$ C., CASHMAN.

P.T. S300. Principles of Preaching.—The planning of sermons: sources, topics, texts, introductions, outlines, illustrations, conclusions. Great sermons analyzed as to literary skill, effective organization, psychological insight, and spiritual power. Winter, PALMER.

P.T. S301. The Minister's Use of the Bible.—Winter, 1939, Old Testament; Winter, 1940, New Testament. Assumes a knowledge of critical scholarship; deals with literary forms, basic ideas, miracles, and other issues involved in the interpretative use of the Bible. $\frac{1}{2}$ C. Winter, PALMER.

P.T. S303. Practice in Preaching.—Written preparation of sermons and their delivery in Joseph Bond Chapel before the class. Private conferences with the instructors. Prerequisite: Courses S300, 301, and Sp. 221, or their equivalents. Spring, PALMER, GILKEY, EDWARDS.

P.T. S311. Field-Work Course.—Reports, discussions, pertinent readings, and field supervision. Required of all students engaged in field work. Minimum of seven hours of field work and one conference period weekly throughout year. C. for three quarters. Autumn, Winter, Spring, ALDERTON.

P.T. S312. Christian Worship.—Structure of worship services. Source materials in classic liturgies and elsewhere. Public prayer. Creation of appropriate liturgical forms for various occasions. Relation to music and architecture. $\frac{1}{2}$ C. Autumn, PALMER

P.T. S320. Preaching the Social Gospel in the Modern Church.—The molding of public opinion through preaching, with particular consideration of the theological, liturgical, ecclesiastical, and ethical reconstruction required to invest the social gospel with religious reality. MORRISON.

P.T. S322. Church Administration.—A comprehensive survey of the organization and activities of the modern church. Practical publicity and business methods. Congregational polity and denominational relationships. Ministerial ethics. Autumn, PALMER.

P.T. S323. Rural Religious Life.—Parish surveys, class presentations, personal conferences, and field trips. Open to all students in town and country churches, and to those engaged in related research. $\frac{1}{2}$ C. Spring, ALDERTON.

P.T. S328. Conference on Practical Problems of the Minister.—Here President Palmer takes up with the Senior class topics of their own choosing. Instruction in church polity is given, especially as regards ordination, and an ordination paper is written. $\frac{1}{2}$ C. Spring, PALMER.

P.T. S381. Christianity and World-Peace.—MORRISON.

II. Religious Education

P.T. S345. The Arts and Crafts in Religious Education.—Practical instruction and demonstration in various arts and crafts involved in religious education programs, including daily vacation Bible schools. Sand-table work, folk games and dancing, and the making of dioramas will be included. Spring.

P.T. S350. Programs for Young People in the Church.— $\frac{1}{2}$ C., ALDERTON.

P.T. S351. Adult Education in Church and Community.—The educational approach to programs of recreation, study, public discussion, and social action. Visits to forums, settlements, church centers, and social agencies. $\frac{1}{2}$ C., Winter, ALDERTON.

P.T. S352. The Teaching Values of the Bible.—A study of biblical material from the standpoint of its literary value; importance in character development; adaptation to meet modern needs of youth and adults. $\frac{1}{2}$ C., PALMER.

P.T. S357. Principles and Techniques of Christian Education.—Autumn.

P.T. S358. Problems in Religious Education.—Designed for students whose major field is religious education, and for others desiring a critical review. Theses and studies

presented on problems of leadership, reports on promising experiments, and summaries of reconstructive efforts both in professional organizations and local church groups. $\frac{1}{2}$ C., ALDERTON.

P.T. S359. Planning of Summer Programs.—Practical planning for vacation schools, summer camps, young people's conferences, and religious services in larger parishes and varied types of summer fields. Review of materials, student field reports, and educational points of view underlying a varied program of recreation and religious activities. $\frac{1}{2}$ C., ALDERTON.

III. Missions

C.H. S380. The Problem of Modern Missions.—A historical survey of modern missions, leading up to the consideration of the modern problems raised by the "Re-thinking Missions" survey, with special reference to the work of the American Board of Commissioners for Foreign Missions. SPINKA.

P.T. S380. Christianity and Its World-Relations.—The expansion of Christianity in the light of (a) the present disturbance within the missionary enterprise, (b) the new movements and attitudes emerging in the contemporary world-situation, and (c) the cultural history of Christianity itself. A constructive examination of the missionary motive. MORRISON.

P.T. S396. Trends in Modern Missions.—A study of mission backgrounds and present mission practice and tendencies, illustrated especially by the situation in some American Board field. $\frac{1}{2}$ C., MORRISON.

IV. Psychology and Religion

P.T. S316. Pastoral Counseling.—How the psychiatric approach may help the pastor to understand and deal wisely with critical life-situations and secure better personality adjustments among his parishioners. Spring, PALMER, BEATTY.

P.T. S327. Religion and Mental Health I.—An approach to the understanding of normal religious experience through the study of cases of inner defeat and inner victory. Autumn, BOISEN and BEATTY.

P.T. 329. Religion and Mental Health II.—This course presupposes P.T. S327 but will deal more directly with methods of handling maladjustments of personality. It will be based on problems illustrated in case studies of maladjusted individuals but will attempt at the same time to relate these to the significant problems of ordinary life. Winter, BEATTY and BOISEN.

C.T. S419. Experience and Theology.—The interpretation of the experience of individuals in trouble from the standpoint of the theologian. Large use will be made of biographical, autobiographical, and other case material. Joint research course. Consent of instructors required. MCGIFFERT, BOISEN.

V. Religion and the Arts

Ministers and educators need increasingly the interpretation of life in literature, biography, drama, music, and the fine arts. They need also stimulus to the imagination and creative expression which comes from study and practice of these arts. The following courses open to the student these sources of power.

BIOGRAPHY, LITERATURE, DRAMA, AND ART

P.T. S330. Religious Values in Modern Drama.—A study and discussion of the dramas of Eugene O'Neill, Maxwell Anderson, Philip Barry, Sidney Howard, Elmer Rice, Paul Green, George Bernard Shaw, T. S. Eliot, Sidney Kingsley, S. N. Behrman, and others, with special reference to their interpretation of the spiritual problems of our day. Spring, EASTMAN.

P.T. S331. Biographies: Thirteenth to Seventeenth Centuries Inclusive.—Studies in the lives of religious leaders, statesmen, artists, writers, scientists, and philosophers who were significant in the spiritual life of their generations. Included will be St. Francis of Assisi, Dante, Savonarola, Da Vinci, Michelangelo, Luther, Milton, Cromwell, George Fox, John Bunyan, John Locke, and others. Winter, 1940, EASTMAN.

P.T. S332. Biographies: Eighteenth and Nineteenth Centuries.—Studies similar to those in S331, but for the later centuries. Among the biographies may be those of John Wesley, Benjamin Franklin, Thomas Jefferson, Jonathan Edwards, J. J. Rousseau, Goethe, Robert Owen, Beethoven, Walter Scott, Wordsworth, Carlyle, Emerson, Darwin, Dickens, Browning, Ruskin, and others. Winter, EASTMAN.

P.T. S333. Religious Drama.—Historical survey of the relation between religion and drama, followed by a reading and analysis of forty plays of spiritual power. Autumn, EASTMAN.

P.T. S334. Drama Practicum.—A project course in the selection, direction, staging, and lighting of religious plays for the church or parish house. Prerequisite: S333. Winter, EASTMAN.

P.T. S335. Religious Drama Writing.—Project work in the creation of religious dramas. Prerequisite: S333. Spring, EASTMAN.

P.T. S336. Pageant Construction.—Project course in the creation of religious pageants. Prerequisite: S333. EASTMAN.

P.T. S337. Religious Journalism.—Practice in the art of expression through writing articles and editorials on religious subjects for various types of magazines, both secular and religious. Spring, 1940, EASTMAN.

P.T. S338A. The Literary Classics of Religious Significance: Prior to Nineteenth Century.—A study of some of the great poems, novels, and essays of importance to the spiritual life. Autumn, 1939, EASTMAN.

P.T. S338B. The Literary Works of Religious Significance: Nineteenth and Twentieth Centuries.—Same as S338A, but for the nineteenth and twentieth centuries. Autumn, 1938, EASTMAN.

Sp. 305, 306, and 307. Oral Interpretation.—EDWARDS (see Speech).

P.T. S339. Christian Architecture.—Structural and aesthetic character of the historic styles; current movements in church building; symbolic decoration and practical problems. $\frac{1}{2}$ C. Winter, 1940, VOGT.

MUSIC

Knowledge of music and taste in its selection are necessary parts of the equipment of every skilled pastor and church worker. All students with the necessary vocal and musical qualifications may sing in one or more of the several choirs at the University; men with less skill or less time for rehearsal are eligible to membership in the Seminary Singers. Seminary students are also eligible for membership in the University of Chicago Symphony Orchestra. Opportunity for organ practice is afforded upon the organ in Graham Taylor Hall, and private instruction may be obtained from members of the staff of the University of Chicago Chapel. Opportunities to hear music are manifold both on the campus and in the various concert halls downtown.

Mus. 292. History of Christian Music.—A survey of the development of the music of the Christian church from New Testament times to the present day. $\frac{1}{2}$ C.

Mus. 293. Music in the Contemporary Protestant Church.—The critical study of the musical resources available to the modern Protestant church with an attempt to devise standards of choice and to discuss practical problems in the administration of church music. $\frac{1}{2}$ C.

SPEECH

The message of Christianity must reach the world through the men and women who present it. The effectiveness of these men and women requires, among other things, effective speech in such situations as the following: the church service and preaching; non-pulpit speaking of many kinds; teaching in the various religious fields; and oral interpretation of the cultural and religious heritage of the human race as accumulated in poetry, drama, and imaginative prose.

The first purpose of the Department of Speech is to provide the three types of work which are necessary for the mastery of the methodology and skill required for religious leadership. These types of work deal with (1) the development of adequate personal habits of speech, including habits of thought, language, voice, and action; (2) the oral interpretation of the cultural and religious heritage of literature; and (3) the power to carry the religious message of Christianity to the world through original speaking either in the field of preaching or teaching. In order to rise above the level of mere competency, the religious worker needs the benefits of each of these three types of study.

The second purpose of the Department is to prepare teachers of speech who have both an adequate divinity education and a special mastery of the field of speech itself.

The third purpose of the Department is original investigation of important unsolved problems of the field.

Candidates for the M.A. degree in Speech are subject to the general University regulations for the Master's degree. All courses in Speech, though not prefixed with the letter "S," are Seminary courses and may be taken without regard to the two-and-one rule.

Sp. 221. Fundamentals of Speech.—Advanced consideration of the four disciplines of speech: thought, language, voice, and action. Techniques for establishing good speech habits through functional integration of mental processes, language processes, and vocal and physical co-ordinations. Standards and methods of reading and speaking in public. Winter, EDWARDS.

Sp. 300. Interpretative and Choral Reading.—The art of interpretative reading applied to the Bible and to various forms of literature such as poetry, stories, and drama. Contributions of literary criticism and aesthetics to the oral interpretation of literature. Special study of choral reading, including: basic principles, selection of appropriate materials, types of choral reading, problems of directing, relation to literary appreciation and public performance, relation to the church, the theater, and the radio. Autumn, EDWARDS.

Sp. 301. Radio Speech.—Special radio requirements of voice and diction. Poise, spontaneity, naturalness, and variety in radio speech. Microphone technique and the use of manuscripts. Preparation and delivery of radio talks. Problems of radio forums round tables, panel discussions, and interviews. Radio reading of poetry, drama, and other literature. Spring, EDWARDS.

Sp. 302. Voice and Phonetics.—The structure and functioning of the vocal mechanism, the nature of vocal sound, the psychological aspects of voice and phonetics. Tech-

niques for establishing good habits of tone production, articulation, pronunciation, and interpretative vocal variety. Standards for judging voice and phonetics in their relation to conversation, group discussion, public speaking, preaching, interpretative reading, and radio. Winter, EDWARDS.

P.T. 303. Practice in Preaching.—Written preparation of sermons and their delivery in Joseph Bond Chapel before the class. Private conferences with the instructors. Prerequisite: Course 301 and Public Speaking 221, or their equivalent. Spring, GILKEY, PALMER, EDWARDS.

Sp. 304. The Psychology of Persuasion.—The basis of the art of influencing conduct through speech. Analysis of factors which determine human conduct; evaluation of techniques of influencing conduct; relation of basic principles of persuasion to various types of speaking, including public address, radio, and preaching. Autumn, EDWARDS.

Sp. 305. Oral Interpretation of Literature.—EDWARDS.

Sp. 306. Oral Interpretation of Poetry.—Principles of aesthetics and literary criticism applied to the oral interpretation of poetry. The art of interpretative reading considered as a means of understanding, appreciating, and sharing the substance and patterns of classical and modern poetry. Evaluation of techniques for making poetry a significant experience in modern life. Winter, EDWARDS.

Sp. 307. Oral Interpretation of Drama.—EDWARDS.

Sp. 308. The Psychology of Speech.—Among the problems considered in this course are the following: the nature of speech; the development of speech in its relation to mental processes; vocal and physical manifestation of mental processes in speech; speech as a means of social adaptation and control; speech and personality. EDWARDS.

Sp. 309. The Teaching of Speech.—EDWARDS.

Sp. 310. The Literature of Public Address.—EDWARDS.

Sp. 311. Classics of Speech Criticism.—EDWARDS.



The Chicago Theological Seminary and the University of Chicago

1. *Terms of affiliation.*—In its affiliation with the University of Chicago, the Seminary maintains its autonomy and power to grant degrees, appoint instructors, and control its property; and it agrees to conform to the standard of scholarship and quality of teaching approved by the Divinity School of the University. Its regular students are matriculants in the University and share the general privileges of such registration.

2. *The two-and-one rule.*—The principle governing the selection of courses is that a Seminary student may pursue work in any department of the University but that only one-third of his work in any quarter may be non-Seminary courses. (Under certain conditions exceptions are made to this rule for Seminary students who are candidates for the Master of Arts degree given through the Divinity School of the University of Chicago.) This privilege is open only to students who meet the academic standards imposed by the Seminary and the University.

3. *University degrees.*—Seminary students may secure the degree of Master of Arts in one of the departments of the Divinity School, in accordance with the rules of the University. Detailed information regarding this degree may be found in the annual *Announcements of the Divinity School*. By proper distribution of courses, students may plan to secure the Master's degree at the close of the second year of residence, while pursuing the course for the degree of Bachelor of Divinity from the Seminary. Holders of the Seminary's degree of Bachelor of Divinity may become candidates for the degree of Doctor of Philosophy in the University. Such candidates, on graduation from the Seminary, enter the University where at least one year's work is required for the Doctorate. For further information about degrees see pages 15-18.

4. *Athletics and health.*—The athletic facilities and all other privileges of the University open to graduate students are equally available to Seminary students.

Medical examinations and clinical service by University physicians and the first three days of University hospital care in case of illness are free of charge; room calls upon patients whose condition prevents them from going to the hospital are at reduced rates.

Within the first two weeks of entrance students are expected to secure health examination through the Student Health Service of the University.

The Faculty of the Divinity School

- SHIRLEY JACKSON CASE, D.B., PH.D., D.D., D.C.L., Dean of the Divinity School; Professor of the History of Early Christianity.
- EDWIN EWART AUBREY, D.B., PH.D., Professor of Christian Theology.
- WILLIAM CLAYTON BOWER, A.M., LL.D., Professor of Religious Education.
- CHARLES WHITNEY GILKEY, A.M., D.B., D.D., Professor of Preaching; Dean of the University Chapel.
- WILLIAM CREIGHTON GRAHAM, PH.D., D.D., Professor of Old Testament Language and Literature.
- ALBERT EUSTACE HAYDON, D.B., PH.D., Professor of Comparative Religion.
- ARTHUR ERASTUS HOLT, PH.D., Professor of Social Ethics.
- WILLIAM A. IRWIN, PH.D., Professor of Old Testament Language and Literature.
- JOHN THOMAS MCNEILL, D.B., PH.D., D.D., Professor of the History of European Christianity.
- MARTIN SPRENGLING, PH.D., Professor of Semitic Languages and Literatures.
- WILLIAM WARREN SWEET, D.B., PH.D., D.D., Professor of the History of American Christianity.
- HENRY NELSON WIEMAN, PH.D., Professor of Christian Theology.
- ARCHIBALD GILLIES BAKER, TH.B., PH.D., Associate Professor of Missions.
- ERNEST JOHN CHAVE, PH.D., Associate Professor of Religious Education.
- DAVIS EDWARDS, A.M., Associate Professor of Public Speaking.
- WINFRED ERNEST GARRISON, D.B., PH.D., Associate Professor of Church History.
- CHARLES THOMAS HOLMAN, A.M., D.B., Associate Professor of Pastoral Duties and Director of Vocational Training; Extension Secretary.
- DONALD WAYNE RIDDLE, D.B., PH.D., Associate Professor of New Testament Literature.
- HAROLD RIDEOUT WILLOUGHBY, D.B., PH.D., D.D., Associate Professor of New Testament Literature.
- ERNEST CADMAN COLWELL, D.B., PH.D., Assistant Professor of New Testament Literature.
- Cecil MICHENER SMITH, A.M., Assistant Professor of Music.
- RAYMOND A. BOWMAN, A.M., B.D., PH.D., Instructor in Oriental Languages.
- MASSEY HAMILTON SHEPHERD, JR., PH.D., Instructor in Divinity.
- SHAILER MATHEWS, A.M., D.D., LL.D., Professor Emeritus of Historical Theology; Dean Emeritus of the Divinity School.
- EDGAR JOHNSON GOODSPEED, D.B., PH.D., D.D., Ernest D. Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek.
- IRA MAURICE PRICE, PH.D., LL.D., Professor Emeritus of Semitic Languages and Literatures.
- CLYDE WEBER VOTAW, D.B., PH.D., Professor Emeritus of New Testament Literature.
- HERBERT LOCKWOOD WILLETT, PH.D., Professor Emeritus of Old Testament Language and Literature.

Divinity School Courses

In addition to the Seminary courses described in the foregoing pages the following courses offered by the faculty of the Divinity School are available for Seminary students under the two-and-one rule (see p. 33). Scholarships covering these courses in the Divinity School may be had by Seminary students who meet the necessary requirements. Consult the Director of Studies concerning these.

ORIENTATION COURSES

Div. 301-5. Orientation.—Autumn, STAFF.

A. THE HISTORICAL FIELD

C.R. 302. *Introduction to the Study of Religions*.—A study of method in dealing with religions and a sketch of religious origins. Autumn, HAYDON.

C.R. 303. *History of Religions I*.—Indo-European religions (India, Iran, Greece, Rome, Teuton, Celts, and Slavs). Winter, HAYDON.

C.R. 304. *History of Religions II*.—Religions of the Far East (China, Japan, Egypt, Babylonia, Assyria, Judaism, and Islam). Spring, HAYDON.

C.R. 352. *Modern Trends in World-Religions*.—Spring, HAYDON.

C.R. 421. *Religious Origins*.—Research. Autumn, HAYDON.

C.R. 431. *Method in the Religious Sciences*.—Research. Spring, HAYDON.

C.R. 441. *The Great Gods of Mankind*. (Their Origin, History, and Meaning).—Research. Winter, HAYDON.

O.L.-O.H. 304. *History of the Moslem World I*.—Origins. Autumn, ABBOTT.

O.L.-O.H. 305. *History of the Moslem World II*.—Empire. Winter, ABBOTT.

O.L.-O.H. 306. *History of the Moslem World III*.—Decay and modern rise. Spring, ABBOTT.

O.L.-O.H. 307. *Old Testament History I*.—The beginning of Old Testament literature and history. Autumn, GRAHAM.

O.L.-O.H. 308. *Old Testament History II*.—History and prophecy. Winter, GRAHAM.

O.L.-O.H. 309. *Old Testament History III*.—History and Judaism. Spring, IRWIN.

O.L.-O.H. 410. *Research in Problems in Hebrew History*.—Winter, GRAHAM.

N.T. 301. *Christianity in Its Jewish Environment*.—Winter, WILLOUGHBY.

C.H. 301. *The Rise of Christianity*.—From its beginning in Palestine to its recognition as the only legal religion of the Roman Empire: the influence of the barbarian invasions. Autumn, SHEPHERD.

C.H. 302. *Christianity and the European Nations (A.D. 800-1600)*.—Winter, MCNEILL.

C.H. 303. *Christianity and the American People*.—A survey of the rise and development of Christianity in America from earliest times to the present. Spring, SWEET.

C.H. 326. *History of Western Monasticism*.—Autumn, MCNEILL.

C.H. 328. *The Church of Scotland*.—Winter, MCNEILL.

- C.H. 332. *Religion and the Common Man in Middle Ages*.—Spring, MCNEILL.
- C.H. 338. *The Continental Reformation*.—Autumn, MCNEILL.
- C.H. 360. *Religion in Colonial America*.—A study of the religious and cultural influences exerted through the churches during the Colonial period. Autumn, SWEET.
- C.H. 363. *Religion and the Rise of American Nationality, 1774-1865*.—A study of religious forces in American life during the years in which American nationality was emerging. Winter, SWEET.
- C.H. 378. *The Era of the Isms. 1815-60*.—A study of that period in American history characterized by widespread revivalism and the rise of such movements as Mormonism, spiritualism, and the numerous communistic experiments. Winter, SWEET.
- C.H. 380. *Cultural History of Colonial Latin America*.—A study of colonial Latin America with emphasis upon Roman Catholic and missionary developments. Spring, SWEET.
- C.H. 466. *The Church and the Early Frontier*.—A research course devoted to the editing of manuscript materials illustrating the activities of the principal religious bodies operating in the early west. Autumn, SWEET.

B. THE BIBLICAL FIELD

- O.L.-O.T. 301. *Hebrew Language I*.—Autumn, BOWMAN; Autumn, GRAHAM.
- O.L.-O.T. 302. *Hebrew Language II*.—Winter, IRWIN.
- O.L.-O.T. 303. *Hebrew Language III*.—Spring, BOWMAN.
- O.L.-O.T. 313. *The Religion of the Hebrews III*.—Under the Babylonian, Persian, and Greek empires. Prerequisite: O.T. 309. Autumn, GRAHAM.
- O.L.-O.T. 314. *The Evolution of Judaism*.—Winter, MANN.
- O.L.-O.T. 331. *Introduction to Textual Criticism*.—Autumn, IRWIN.
- O.L.-O.T. 332. *Introduction to the Pre-Exilic Literature*.—Spring, IRWIN.
- O.L.-O.T. 341. *Post-biblical Jewish Literature I*.—Spring, MANN.
- O.L.-O.T. 342. *Post-biblical Jewish Literature II*.—Spring, MANN.
- O.L.-O.T. 415. *Research in Special Introduction*.—Autumn, IRWIN.
- O.L.-O.T. 424. *The Literature of Legalism*.—The Chronicles. Spring, BOWMAN.
- O.L.-O.T. 428. *Poetic and Didactic Literature II*.—Job. Autumn, IRWIN.
- O.L.-O.T. 429. *Poetic and Didactic Literature III*.—Proverbs, Lamentations, Ecclesiastes, and Canticles. Winter, IRWIN.
- O.L.-O.T. 430. *The Ras Shamra Inscriptions*.—Prerequisite: 1 year Hebrew. Winter, GRAHAM.
- O.L.-O.T. 437. *Research in Hebrew Poetry*.—Spring, IRWIN.
- O.L.-Aram. 301. *Aramaic I*.—Autumn, BOWMAN.
- O.L.-Arab. 301. *Elementary Arabic I*.—Autumn, SAUER.
- O.L.-Arab. 302. *Elementary Arabic II*.—Winter, SAUER.
- O.L.-Arab. 303. *Elementary Arabic III*.—Spring, SAUER.
- O.L.-Arab. 401-9. *Research in Islamic Studies*.—Autumn, Winter, Spring, SPRENGLING.
- N.T. 302. *The Literature of the New Testament*.—The several books of the New Testament (and contemporaneous extra-New Testament Christian writings) in relation to the life of the early Christians; the situations which called them forth; the literature as product of the situations. Winter, WILLOUGHBY.
- N.T. 304. *Early Christianity in Its Gentile Environment*.—Winter, WILLOUGHBY.
- N.T. 312. *Paul and His Gentile Milieu*.—Autumn, WILLOUGHBY.
- N.T. 323. *The Teaching of Jesus*.—Spring, COLWELL.
- N.T. 324. *New Testament Teachings and Religious Experience*.—Autumn, RIDDLE.
- N.T. 326. *The Formation of the New Testament*.—Winter, RIDDLE.

N.T. 331. The New Testament and Early Christian Literature.—A survey of non-canonical writings as source materials for the history of Christianity in the Roman Empire. Winter, RIDDLE.

N.T. 340. The Greek of the New Testament.—Autumn, COLWELL.

N.T. 354. The Synoptic Gospels and Acts.—Autumn, RIDDLE.

N.T. 355. The Earliest Gospel.—Spring, WILLOUGHBY.

N.T. 401. Research.—Every quarter. RIDDLE, WILLOUGHBY, COLWELL.

N.T. 411. Textual Criticism of the New Testament.—Autumn, COLWELL.

N.T. 431. The Origin of the Gospels.—Winter, RIDDLE.

N.T. 440. Iconography.—Spring, WILLOUGHBY.

C. THE THEOLOGICAL FIELD

C.R. 341. The Idea of God in the Great Religions.—Autumn, HAYDON.

C.R. 353. Philosophy of Religion.—Winter, HAYDON.

C.T. 301. Theology in the Modern World.—A survey of cultural backgrounds of contemporary Christian thought with a view to clarifying the task of intellectual leadership in the Christian enterprise. Autumn, AUBREY.

C.T. 302. Outlines of Christian Theology.—The history and reinterpretation of the cardinal convictions of the Christian about God, human destiny, and the significance of Jesus for life and thought. Winter, AUBREY.

C.T. 315. Contemporary European Theology.—Recent developments in British, French, and German theology. Reading knowledge of French or German required. Winter, AUBREY.

C.T. 323. History of Christian Thought III: The Modern Period.—From the beginning of the Enlightenment to the present. Spring, AUBREY.

C.T. 325. Theology of Christian Mysticism.—A historical, critical, and constructive study. The nature of mystical experience; the problem of knowledge; the mystic and corporate life. Spring, AUBREY.

C.T. 332. The Christian Conception of Man.—A critical and constructive course. Autumn, AUBREY.

C.H. 353. Christian Union and Co-operation.—Autumn, GARRISON.

C.T. 341. Introduction to Christian Ethics.—The basis, the function, and the contemporary task of Christian ethics; relation of ethics to theology; the nature of mores and their institutionalization; conditions demanding a reorientation of ethical thought in contemporary society; the church as an agency of individual and social moral control as illustrated by some concrete cases. Spring, HOLT.

C.T. 342. The Historic Church and the Social Order.—A study of social action and theory of the Christian church as it has confronted the succeeding social orders from its earliest period to the present. Autumn, HOLT.

C.T. 400. Research.—Autumn, Winter, AUBREY.

C.T. 446. Research in Urban Religious Life I.—Methods of studying problems in urban religious development. Prerequisite: Consent of instructor. Autumn, HOLT, KINCHELOE.

C.T. 447. Research in Urban Religious Life. II.—Unusual problems developing in urban communities. Prerequisite: Consent of instructor. Winter, HOLT, KINCHELOE.

C.T. 448. Research in Urban Religious Life. III.—This course is open to students engaged in urban research. Prerequisite: Consent of instructor. Spring, HOLT, KINCHELOE.

D. THE PRACTICAL FIELD

P.T. 302. The Conduct of Public Worship.—Practice in the selection and ordering of services for various occasions, with special attention to the preparation of public prayers, and the relation of worship to the needs and problems of modern life. $\frac{1}{2}$ C. Autumn, GILKEY.

P.T. 303. Practice in Preaching.—Written preparation of sermons and their delivery in Joseph Bond Chapel before the class. Private conferences with the instructors. Prerequisite: Course 301 and Public Speaking 221, or their equivalent. Spring, GILKEY, EDWARDS.

P.T. 304. Preaching to Different Generations.—Studies in the problems raised for the modern minister by the presence of widely varying modes of thought and backgrounds of experience in his congregation, with practice in the preparation of sermons for "all sorts and conditions of men." Winter, GILKEY.

P.T. 308. Church Administration and Pastoral Care in Early Christianity.—The growth of church organization, local, episcopal, and ecumenical; development of canon law; church schools, finance, charity work, discipline; administration of rites and ordinances. Spring, SHEPHERD.

P.T. 317. Research in the Administration of Religious Agencies.—A study of specific and concrete problems which arise in the practical operations of churches, Christian associations, councils of churches, and other religious institutions. Winter, HOLMAN.

P.T. 318. Types of Personality Maladjustment and Behavior Difficulty.—A critical examination, based upon case studies, of the types of personality maladjustment and behavior difficulty encountered by the religious leader in his function as counselor; investigation of the underlying causes of difficulty; resources available to the religious worker for treatment; formulation of treatment plans suitable to each case. Autumn, HOLMAN.

P.T. 340. Trends in Modern Religious Education.—An analysis of the processes involved in modern religious education for functions, objectives, organization, content, and procedure, with particular reference to trends and evaluation. Autumn, BOWER.

P.T. 344. Character Education.—An analysis of the factors that are involved in the achievement of character; critical evaluation of theories and programs of character education. Spring, BOWER.

P.T. 348. Supervision of Religious Education.—Analytic study of procedures and in religious education to identify critical places in educational guidance. Training of lay workers, teachers, and other leaders and improvement of outcomes. Methods for visitation, conference, and co-operative supervision. Problem of keeping all activities on a religious level. Spring, CHAVE.

P.T. 351. Religious Development in Adult Life.—Critical problems of adult life and significance of religion and religious organizations thereto. Educational versus exhortative methods with adults. Evaluation of existing agencies, and programs. Relation to general adult-education movement. Responsibility in leadership training. Spring, CHAVE.

P.T. 355. A Theory for Operative Christianity.—An analysis of the nature of religion and its functional relation to personal and social experience, with implications for the practical operations of contemporary Christianity. Autumn, BOWER.

P.T. 356. The Curriculum of Religious Education.—Historical types, current theories of curriculum, processes involved in curriculum construction, critical evaluation. Winter, BOWER.

P.T. 357. Technique of Teaching Religion.—Implications for the teaching of religion arising out of the nature of religion and its functional relation to experience. Critical analysis and evaluation of types. Winter, BOWER.

P.T. 360. Measuring the Religious Growth of Persons.—Measurement as a technique of research in religious education. Study of practical methods and available instruments. Principles of test construction. Two days a week given to statistics to develop needed skills in reading research materials and in common use of quantitative data. Autumn, CHAVE.

P.T. 364. Religious Development in Children. A genetic approach to religious education. The foundations in childhood experiences of religious ideas, interests, and activities. Laws of personality growth and significance thereto of religion. Evaluation of current objectives, methods, and materials. The minister's responsibility and opportunity in relation to children. Basic economy in this approach for the total church program. Autumn, CHAVE.

P.T. 365. Religious Development in Adolescence.—Factors conditioning personality growth during adolescence. Relation of church programs for young people to life-situations of youth. Study of methods, materials, and programs. Opportunity for special investigation of high-school, college, or working groups. Experiences vital to philosophy of life and social effectiveness. Winter, CHAVE.

P.T. 368. The Bible in Modern Religious Experience.—The use of the Bible as a resource for interpreting and evaluating modern religious experience in the light of the nature and origin of the literature of the Bible. Spring, BOWER.

P.T. 380. Christian Expansion and Culture Contacts.—Missionary expansion as one phase of the world-wide interplay of social and religious forces; the nature of the transformation thus produced; what determines the outcome. Autumn, BAKER.

P.T. 395. Factors Governing Human Destiny.—An analysis of the process by which history is made. The factors—physical, biological, cultural, and spiritual—which enter into that process. To what extent do these lend themselves to human control for personal and collective ends? Winter, BAKER.

P.T. 406. Worship in the Reformation Period.—Principles of worship in early Protestantism; the vernacular liturgies of the Lutheran, Reformed, and Anglican churches; Roman Catholic revisions of the missal and breviary. A research course. Spring, SHEPHERD.

P.T. 460. Construction and Use of Research Instruments.—Analysis of various types of research in religious education and instruments used. Practice in construction of schedules, tests, and scales. Guidance in individual projects. Prerequisite: P.T. 360 or courses in statistics and measurement. Winter, CHAVE.

P.T. 465. Research.—Prerequisite: Consent of instructor. Autumn, Winter, Spring, BOWER AND OTHERS.

P.T. 480. Research in Culture Contacts.—Research in the interpenetration of cultures serving as a training for further investigation on the foreign field. Winter, BAKER.

Sp. 221. Fundamentals of Speech.—(See p. 31).

Sp. 300. Interpretative and Choral Reading.—(See p. 31).

Sp. 301. Radio Speech.—(See p. 31).

Sp. 302. Voice and Phonetics.—(See pp. 31-32).

P.T. 303. Practice in Preaching.—(See p. 32).

Sp. 304. The Psychology of Persuasion.—(See p. 32).

Sp. 306. Oral Interpretation of Poetry.—(See p. 32).

Summaries

Fellows.....	2
Regular students.....	149
Special students.....	20

Total Seminary students..... 171

University and Meadville students taking
courses with Seminary instructors..... 17*

*This number does not include students taking courses
with instructors who are members of both Seminary and
Divinity School faculties.

SOURCES OF STUDENTS

Denominations		Denominations	
Congregational-Christian.....	98	Polish National Catholic.....	1
Presbyterian.....	19	Swedish Evangelical Free Church...	1
Methodist Episcopal.....	18	Unitarian.....	1
Baptist.....	5	United Church of Canada.....	1
Disciples.....	5	United Presbyterian.....	1
Mennonite.....	4	Unstated.....	2
African Methodist Episcopal.....	3		
Church of the Brethren.....	2	Colleges, Universities, and Seminaries	
Episcopal.....	2	State and municipal colleges and uni-	
Evangelical Covenant.....	2	versities.....	51
Evangelical and Reformed.....	2	Private colleges and universities....	85
Friends.....	2	Denominational colleges and univer-	
Hebrew.....	1	sities.....	59
Lutheran.....	1	Seminaries and theological schools..	17

SUMMARY OF ATTENDANCE FOR THE YEAR 1937-38

	SPRING 1937			AUTUMN 1937			WINTER 1938			TOTAL (DIFFERENT) STUDENTS		
	M	W	T	M	W	T	M	W	T	M	W	T
Fellows.....	1		1	2		2	2		2	2		2
Regular students.....	78	20	98	71	21	92	66	21	87	116	33	149
Special students.....	4	3	7	3	8	11	4	5	9	7	13	20
Total Seminary students.....	83	23	106	76	29	105	72	26	98	125	46	171
University and Mead- ville students taking Seminary courses....	5	2	7	2		2	9	1	10	14	3	17

Awards Spring Quarter, 1937

The Degree of Bachelor of Divinity Was Conferred upon

CHARLES FREDERICK BARTLETT.....	Argo, Illinois
B.A., University of Iowa, 1932	
SAMUEL GOULD BEERS.....	Mount Prospect, Illinois
A.B., Cornell College, 1924	
MARGARET S. BLAIR.....	Chicago, Illinois
A.B., Albion College, 1933	
CHAUNCEY EDWARD BLOSSOM.....	Grand Rapids, Michigan
A.B., Albion College, 1934	
DONALD S. BOURNE.....	Bronson, Michigan
A.B., Doane College, 1934	
CHARLES MACKINNON BROWN.....	Ballantine, Montana
A.B., University of Michigan, 1932	
ROSS R. CANNON.....	Sandwich, Illinois
B.A., Lawrence College, 1930	
JESSE ALBERT CLARK.....	Clinton, Iowa
A.B., Cornell University, 1929	
HENRY BUTLER FAIRMAN*.....	Grand Rapids, Michigan
A.B., University of Chicago, 1935	
HERBERT PORTER FRENCH*.....	Batavia, Illinois
B.A., Maryville College, 1931	
MINOR MCKINLEY GRESSLEY.....	Denmark, Iowa
A.B., Manchester College, 1929	
WILBUR JAMES HUMBER*.....	St. Paul, Minnesota
B.A., Macalester College, 1934	
CHARLES F. JACOBS**.....	Berwyn, Illinois
B.A., Culver-Stockton College, 1931	
CARLETON LAFAYETTE LEE.....	McIntosh, Georgia
B.A., Talladega College, 1933	
THOMAS H. MARSH.....	Georgetown, Texas
A.B., Friends University, 1926	
GEORGE WASHINGTON MARSHFIELD**.....	Pittsburgh, Pennsylvania
A.B., University of Pittsburgh, 1934	

* With Honor

** With High Honor

- HOMER CARTER MILFORD Spring Valley, Wisconsin
B.A., Bradley Polytechnic Institute, 1932
- HARRY NICHOLSON Milwaukee, Wisconsin
B.R.E., Boston University, 1925
- HORACE WELLS PARSONS* Appleton, Wisconsin
A.B., Grinnell College, 1927; M.B.A., Harvard University, 1929
- J. WINSTON PEARCE Nevada, Missouri
A.B., Wake Forest College, 1934; Th.G., Baptist Theological Seminary, Louisville,
Kentucky, 1936
- JAMES ALFRED PETERSON* Chicago, Illinois
A.B., Ripon College, 1934
- ALBERT TERRILL RASMUSSEN Rollo, Illinois
A.B., Whitworth College, 1933
- PHILLIP WILLIAM SARLES Grand Rapids, Michigan
B.A., University of Wisconsin, 1933
- C. HENRY SHOLD Chicago, Illinois
B.S., Northwestern University, 1934
- WILLIAM LEWIS TROYER** Glenview, Illinois
A.B., Grinnell College, 1930
- ZAPRIAN DIMITROFF VIDOLOFF Chicago, Illinois
Th.B., Union Theological College, Chicago, 1930
- WILLIAM THOMAS WATSON Stillman Valley, Illinois
A.B., University of Michigan, 1922; A.M., 1925
- G. DEWEY WIGFIELD Orland, Indiana
A.B., Defiance College, 1928
- R. NORRIS WILSON Hinsdale, Illinois
A.B., Olivet College, 1934

The Degree of Master of Arts in Religion and the Arts
Was Conferred upon

- CARRIE E. VAN LISSEL Valley Junction, Iowa
A.B., Parsons College, 1926

The Degree of Doctor of Divinity, *honoris causa*,
Was Conferred upon

- TRUMAN B. DOUGLASS St. Louis, Missouri

The Lucretia Ambrose Walker Prize
Unawarded in 1937

Special Entrance Scholarships for the Year 1937-38 Were Awarded to

- STANLEY HUMBY CONOVER Minneapolis, Minnesota
B.A., Carleton College, 1937

HEIL HARRIET DUFFENDACK	Ann Arbor, Michigan
B.S., University of Michigan, 1937	
ELVIN HEWITT SCAFF	Dallas, Texas
B.A., University of Texas, 1936	
EMERSON WAYNE SHIDELER	Pittsburgh, Pennsylvania
A.B., University of Pittsburgh, 1937	
LUTH ELLEN SIEGFRIED	Cleveland, Ohio
A.B., Oberlin College, 1936	
THEODORE HENRY VOTH	Newton, Kansas
A.B., Bethel College, 1936	

Junior Fellowships for the Year 1937-38 Were Awarded to the
Following Second- and Third-Year Students

THOMAS CHALMERS DICK, JR.	New York City
A.B., Tusculum College, 1936	
DAVID GARFIELD FRENCH	Caro, Michigan
A.B., University of Michigan, 1935	
RALPH DOUGLAS HYSLOP	Brandon, Wisconsin
A.B., University of Wisconsin, 1935	
HATCHER MOORE JORDAN	Monrovia, California
A.B., Occidental College, 1936	

The Mary B. Hibbard Curtis Research Scholarship for the
Year 1937-38 Was Awarded to the Following
Third-Year Student

CLAYTON HAROLD GILL	Chicago, Illinois
B.A., College of the Pacific, 1934	

The Hawaiian Scholarship for the Year 1937-38 Was Awarded
to the Following Student

HARRY YIN SHIN MAU	Honolulu, Hawaii
B.A., University of Hawaii, 1936	

The William H. Danforth Scholarship for the Year 1937-38
Was Awarded to the Following Student

SHINKICHI TOBO	Okayamaken, Japan
Bungakushi, Doshisha University, 1934	

During the Year the Degree of Master of Arts Has Been
Conferred by the University of Chicago upon the
Following Seminary Students

GARY ALFRED BOUSMAN.....	Richmond, Virginia
WILBUR JAMES HUMBER.....	St. Paul, Minnesota
JOHN LEWIS MIXON.....	Chicago, Illinois
ELLEN CATHERINE TWEEDY.....	Merom, Indiana

FELLOW ON THE BLATCHFORD FOUNDATION

WILLIAM LEWIS TROYER.....	Glenview, Illinois
A.B., Grinnell College, 1930; B.D., Chicago Theological Seminary, 1937	

Alternates

CHARLES F. JACOBS.....	Berwyn, Illinois
GEORGE WASHINGTON MARSHFIELD.....	Pittsburgh, Pennsylvania

FELLOW ON THE FORD FOUNDATION

EDWARD FIFIELD OUELLETTE.....	St. Paul, Minnesota
B.A., Carleton College, 1928; B.D., Chicago Theological Seminary, 1936; M.A., University of Chicago, 1936	

Colleges, Universities, and Seminaries Represented in The Chicago Theological Seminary Student Body of 1937-38

Albany	Hamline University
Albion	Hanover
Allegheny	Hillsdale
Andover Newton	Howard
Baptist Seminary (Louisville, Ky.)	Huron
Bates	Illinois
Battle Creek	Indiana Central
Beloit	Indiana University
Bennington	Iowa State
Berea	Iowa State Teachers
Bethany (Kan.)	Iowa Wesleyan
Bethany (W.Va.)	Kalamazoo
Biblical Seminary (N.Y.C.)	Kansas State
Bluffton	Knox
Bonebrake Theological Seminary	Lawrence
Boston University	Lewis Institute
Boston University School of Theology	Lutheran Theological Seminary
Carleton	McGill University (Canada)
Central Y.M.C.A.	Macalester
College of Emporia	Manchester
College of the Pacific	Marietta
Cornell College	Maryville (Maryville, Tenn.)
Culver-Stockton	Miami
Dakota Wesleyan	Missouri Valley
DePaul	Monmouth
DePauw	Morgan
Doane	Mount Holyoke
Doshisha University (Japan)	National Catholic Church Seminary
Drake	Nebraska Wesleyan
Eden Theological Seminary	New York University
Edward Waters	North Dakota State
Elon	North Park Seminary
Fisk	Northland
Florida A. & M.	Northwestern
Friends	Oberlin
Garrett Biblical Institute	Occidental
George Washington	Ohio State
George Williams	Oklahoma A. & M.
Grinnell	Olivet

Oregon State	University of Hawaii
Pacific School of Religion	University of Illinois
Pendle Hill	University of Iowa
Phillips	University of Kansas
Piedmont	University of Michigan
Presbyterian Theological Seminary	University of Minnesota
Ripon	University of Nebraska
St. Olaf	University of New Mexico
Schauffler School	University of Pittsburgh
Simpson	University of Richmond
So. Oregon State Normal	University of Shanghai (China)
Straight	University of Texas
Syracuse	University of Wisconsin
Talladega	Vanderbilt University
Texas Christian	Wake Forest
Trinity University	Washburn
Tusculum	Wellesley
Tuskegee Institute	West Virginia State Teachers
Union Theological College	Wheaton
Union Theological Seminary	Whitworth
University of Alaska	Yale Divinity School
University of Arkansas	Yankton
University of Chicago	York

Seminary Extension Service for Churches and Ministers



The Chicago Theological Seminary seeks not only to train ministers and religious workers for tomorrow but also to serve the churches and co-operate helpfully with the ministers who are actively at work today. To this end we provide the following forms of extension service:

The Seminary Register, a quarterly journal of religious articles, addresses, book reviews, and alumni news.

Ministers' Week, January 30–February 3, 1939, will provide short courses for Congregational pastors from all over the Middle West. The Alden-Tuthill Lectures will be given during the same week.

The Pastors' Institute, August 1–14, is held jointly with the Divinity School and is similar to "Ministers' Week" except that it lasts two weeks and is designed for pastors of all denominations. Students may come for either week separately or for both. Circular upon request.

Loan Library Service. Hammond Library will lend books to ministers in the Middle West without charge except for postage.

Lectures, sermons, addresses, and dramas. Faculty members and qualified students are constantly at the service of churches and colleges. The Seminary Players present religious dramas before various churches and conferences during the Winter Quarter.

Churches and pastors of the Middle West, the Seminary belongs to you! It is here to serve your needs and through you the Kingdom of God in every way it can. Come and visit us when in Chicago. Send us your young people for training for Christian service.

ALBERT W. PALMER, *President*
5757 University Avenue
Chicago